

REVIEWER'S REPORT

Manuscript No.: IJAR-55515

Title: The complete story of the unfinished body in the novel 'Zindagi 50 - 50

Recommendation:

Accept as it is
 Accept after minor revision.....
 Accept after major revision
 Do not accept (*Reasons below*)

Rating	Excel.	Good	Fair	Poor
Originality			
Techn. Quality		...		
Clarity			
Significance			

Reviewer Name: Dr. Ishrat Fatima

Detailed Reviewer's Report

The paper under review presents a comprehensive and empathetic study of Bhagwant Anmol's novel *Zindagi 50–50*, focusing on the social, psychological, and existential struggles of the transgender community. It positions the novel within the evolving discourse of transgender representation in Hindi literature and treats the text not merely as a literary artifact but as a powerful social document. The paper succeeds in demonstrating how literature can function as a medium of resistance against marginalization and social exclusion.

One of the most significant strengths of the paper lies in its clear thematic organization. The author systematically examines identity crisis, childhood trauma, social ostracism, migration, exploitation, community acceptance, and the struggle for civil rights. Each thematic section builds logically upon the previous one, creating a coherent narrative that mirrors the protagonist's journey from alienation to awareness and finally to tragic disillusionment. This structural clarity enhances readability and allows the reader to follow the critical argument without confusion.

The paper's treatment of identity and psychological conflict is particularly noteworthy. By tracing Harsha's transformation into Harshita, the author effectively highlights the tension between biological sex and inner gender identity. The discussion of childhood experiences mockery, parental rejection, and internalized shame demonstrates a deep understanding of how early social conditioning shapes transgender subjectivity. The paper convincingly argues

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REVIEWER'S REPORT

that Harshita's suffering is not inherent to her identity but is produced by society's rigid gender norms and intolerance of difference.

Another major contribution of the paper is its social critique. The author does not isolate the protagonist's tragedy as an individual misfortune; instead, it is presented as a consequence of collective social failure. Institutions such as family, school, religion, and governance are shown to perpetuate exclusion either actively through violence and humiliation or passively through neglect and indifference. The analysis of school environments, family pressure to conform to masculinity, and the denial of basic rights like identification documents reveals the pervasive nature of discrimination.

The discussion on migration and exploitation adds further depth to the paper. The author rightly points out that leaving home does not guarantee freedom for transgender individuals; rather, it often exposes them to new forms of violence and economic exploitation. The paper's exploration of abuse within both mainstream society and the transgender community itself avoids romanticization and presents a realistic, layered portrayal of marginal life. This balanced approach strengthens the paper's credibility and analytical maturity.

The section on community and alternative social structures is particularly effective. The paper highlights how transgender communities create their own systems of belonging, care, and social harmony that transcend caste and religious divisions. This contrast between the hypocrisy of mainstream society and the inclusive ethos of the transgender community is one of the paper's strongest interpretive insights. It reinforces the argument that marginal communities often embody the values equality, fraternity, and compassion that dominant society claims to uphold but frequently violates.

In the latter part of the paper, the analysis of Harshita's struggle for rights and dignity reflects an important shift from victimhood to agency. The paper acknowledges Harshita as an educated, aware individual who attempts to challenge institutional discrimination. Her engagement with education, documentation, and civic identity illustrates the emergence of political consciousness within the transgender community. The paper correctly interprets her eventual suicide not as personal defeat but as a tragic indictment of an unyielding social system incapable of reform.

From a methodological perspective, the paper employs textual analysis combined with socio-literary interpretation, which is appropriate for the subject matter. The use of direct references from the novel strengthens the argument and grounds the analysis in the primary text. The language remains largely accessible

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while maintaining academic seriousness, making the paper suitable for interdisciplinary readerships.

However, despite its many strengths, the paper could be further strengthened in certain areas. The absence of an explicit theoretical framework such as queer theory, gender performativity, or subaltern studies limits the analytical depth. Incorporating theoretical perspectives from scholars like Judith Butler or Indian transgender studies could have elevated the paper from descriptive critique to a more conceptually rigorous analysis. Additionally, a brief comparative discussion with other transgender narratives in Hindi literature would have contextualized *Zindagi 50–50* more effectively within the literary tradition.

Nevertheless, these limitations do not significantly diminish the paper's overall academic value. The paper makes a meaningful contribution to transgender literary criticism by foregrounding lived experience, emotional truth, and social accountability. It successfully bridges literature and social reality, reminding readers that transgender narratives are not peripheral but central to discussions of human rights, dignity, and equality.